

## (KARANIYA) METTA SUTTA

### The Discourse on Loving Kindness

*(Suttanipata and Kuddakapatha)*

The discourse of Metta, loving kindness, explains the path of peace. In the beginning, the discourse describes primary qualities that a person should practice for peace of mind. Then the discourse illustrates tranquility and finally wisdom. The Metta discourse clearly clarifies the gradual path of liberation. Everyone can practice these doctrines that come in here as much as he has effort and wisdom.

Once upon a time, the Buddha was in Sravasti monastery. Monks were advised for meditation by the Buddha, and they were meditating living in forests as they were interested in. Among them a group of monks having instructions from the Buddha went to the Himalaya for their spiritual development. When they were in the jungle practicing meditation, they were disturbed by some divine beings since those beings couldn't live in their residences because of the monks' higher virtuous position. Divine beings did a lot of things to bring fear to the monks such as showing fearful forms, sounds and smell. The monks tried to overcome the problem, but they failed. Finally they went back to the Buddha and explained everything that they faced. The Buddha taught them the Metta Sutta as a blessing protection and a meditation technique as well. Further the Buddha advised them to go back to the same place and meditate chanting, considering and practicing the Sutta. According to the Buddha's instructions, when they practiced this Sutta, they could achieve their spiritual goals. By the power of this discourse and monks' good behavior, divine beings were also happy and helped them to fulfill monks' enlightenment. Since then the Buddha's disciples have been practicing this discourse as a meditation technique as well as a blessing protection.

#### 1. *Karaniya mattha kusalena*

He who is skilled in doing good

*Yantam santam padam abhi-samecca*

And who wishes to attain that state of calm (Nibbana) should act thus

*Sakko uju ca suju ca*

He should be skillful, upright, perfectly upright

*Suvaco cassa mudu anantimani!*

Gently spoken, gentle and humble.

#### 2. *Santussako ca subharo ca*

Contented (satisfied), easily supportable (not a burden to others)

*Appa-kicco ca sallahuka-vutti*

With few duties, simple in livelihood

*Santindriyo ca nipako ca*

Controlled in senses, discreet (intelligent /wise)

*Appa-gabbho kulesu ananu giddho!*

Not stubborn, not greedily attached to families

#### 3. *Na ca khuddham samacare kiñci*

He should not commit any slight wrong

*Yena viññu pare upavadeyyum*

So that other wise men might criticize

*Sukhino va khemino hontu*

May all beings be happy and secure

*Sabbe sattà bhavantu sukhi-tattà !*

May all beings become happy in their heart of hearts!

4. *Ye keci pàna bhutatthi*

Whatsoever living beings that exist

*Tasà và thàvarà và anava sesà*

Weak, or strong, without exception

*Dighà và ye mahantà và*

Long or stout

*Majjhimàrassa khanuka thulà !*

Medium, short, small or large

5. *Ditthà-và ye va additthà*

Those seen (visible) or unseen (invisible)

*ye ca dure vasanti avidure*

And those dwelling far or near

*bhutà va sambhavesi và*

Those who are born and those who are to be born

*sabbe sattà bhavantu sukhittà !*

May all beings, without exception, become happy in their heart of hearts!

6. *Na paro param nikubbetha –*

Let no one deceive another

*nàtimaññetha katthacinam kiñci,*

Nor despise anyone anywhere for any reason

*byàrosanà patighasaññà –*

In anger or ill will

*nàññamaññassa dukkham iccheyya !*

Let them not wish each other harm

7. *Màtà yatha niyam puttam –*

Just as a mother would guard her only child

*àyusa ekaputtam anurakkhe*

At the risk of her own life

*evam pi sabbabhutesu –*

Even so towards all beings

*mànasam bhàvaye aparimanam !*

Let him cultivate boundless heart for all beings.

8. *Mettañ ca sabbalokasmim*

Let thoughts of boundless love pervade the entire universe

*mànasam bhàvaye aparimànam,*

Above, below and across

*uddham adho ca tiriyañ ca*

Without any obstruction

*asambàdham averam asapattam !*

Without any hatred, without any enmity

9. *Tittham caram nisinno vā sayāno vā –*

Whether he stands, walks, sits

*yāvataṣṣa vigatamiddho,*

Or lies down, as long as he is a wake

*etaṃ satim adhittheyya -*

He should develop this mindfulness

*brahmam etaṃ viharam idhamāhu !*

This they say is the highest conduct as like living in heaven right here and now!

10. *Ditthiñ ca anupagamma –*

Not falling into (wrong) views

*silavā dassanena sampanno,*

Virtuous and endowed with vision (insight)

*kamesu vineyya gedham*

He discards attachment to sensuous desires

*Na hi jātu gabbhaseyyam punareti !*

Truly, he does not come again, to be conceived in a womb.

First three verses describe fifteen qualities that we practice at the very beginning on the path of liberation. They are;

Proficiency/ skillfulness,

Honesty,

Perfectly upright,

Gently spoken

Gentle

Humble / not conceited

Being contented / Being satisfied

Easy to support

Being less busy

Being simple

Controlling in senses

Discretion/ Intelligence/ wisdom

Not impudence/ not stubborn

Less attachment to families

Having moral fear and Shame for even slightest wrong conduct

These qualities, which are virtue, are included in the first discipline in which three disciplines of enlightenment. Next practicing loving kindness is described in other six verses in the Sutta. With these qualities a person who wishes to attain peace of mind has to practice loving kindness. Practicing loving kindness is one of the main qualities on the path of liberation. People mostly suffer because of anger. To reduce anger, being kind for everyone is an essential need. It also helps to concentrate mind. Last verse describes the way how to develop wisdom. Having virtue and concentration, the Buddha's disciple should develop wisdom seeing impermanence. When the Buddha's disciple sees the arising of his experience that he receives through senses, he doesn't go to the extreme of annihilation. Also when he sees the ceasing of experience, he doesn't go to the extreme of externalism. Without going to 'is' or 'isn't' he sees the world reality that is impermanence with the knowledge of the dependence origination. This is the highest knowledge and comprehension of wisdom that leads to attain enlightenment.

### Sinhala Translation of the Metta Sutta

#### (කරුණීය) මෙත්ත සුත්තයේ සිංහල තේරුම

ශාන්ත සුවයට පත්වනු කැමැති අයකු තුළ ආරම්භයෙහි දී ම ඇති කර ගත යුතු ගුණාංග 15 ක් මෙහි දැක්වේ.

එනම් :-

1. සක්කො : දක්ෂ බව (Being able/ Proficiency)
2. උජ්ජ ව : සෘජු බව (Straight/ honesty)
3. සූජ්ජ ව : මනාව සෘජු බව (Really/ perfectly upright )
4. සුවවො : අන් අයගේ වචනයට ඇහුම්කන් දෙන බව (Obedient/ gently spoken)
5. මුදු : මෘදු බව (Flexibility/ Gentle)
6. අනතිමානී : අතිමානයෙන් තොරබව (Humbleness / not conceited )
7. සන්තුස්සකො ව : ලද දෙයින් සතුටු වන බව (Being contented / Being satisfied)
8. සුභරො ව : පහසුවෙන් පෝෂණය කළ හැකි බව (Easy to support)
9. අප්පකිච්චො ව : කටයුතු අල්ප බව (Being less busy)
10. සල්ලහුකචුත්ති : සැහැල්ලු ගතිපැවැතුම් ඇති බව (Being simple)
11. සන්තින්ද්‍රියො ව : සන්සුන් ඉඳුරන් ඇති බව (Controlled in senses)
12. නිපකො ව : තියුණු නුවණ (Discretion/ Intelligence/ wisdom)
13. අප්පගබ්භො : දඩබ්බර නැති බව (Not impudent/ not stubborn)
14. කුලෙසු අනනුගිද්ධො : කුලයන්හි නොඇලෙන බව (Unattached to families)
15. න ව බුද්දං සමාවරෙ කිඤ්චි යෙන විඤ්ඤු පරෙ උපවදෙය්‍යුං :  
නුවණැත්තන් දොස් නගන සුළු වූද වරදින් මිදීම  
(Having moral fear and Shame for even slightest wrong conduct)

Day by day the Buddha's disciple who wishes to achieve the peace of mind should go forward on these qualities, loving kindness and wisdom reducing defilements those are craving, anger and delusion.

### May the Triple Gem Bless you!

(පැසිෆිකා, ලොස් ඇන්ජලිස් බෞද්ධ විහාරයේ අගනරුවාදා ධර්ම සාකච්ඡාව - 9/01/2015)

(Tuesday Dhamma Discussion of Los Angeles Buddhist Vihara in Pasadena - 9/01/2015)